

65.2.5.  
THE  
S U B S T A N C E  
OF A  
S E R M O N

PREACHED AT  
HIS MAJESTY'S CHAPEL AT WHITEHALL,

ON  
FRIDAY, the 27th of FEBRUARY, 1778.

BEING THE  
DAY APPOINTED FOR A GENERAL FAST.

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BY JOHN HEY, B.D.  
FELLOW OF SIDNEY SUSSEX COLLEGE,  
IN CAMBRIDGE.

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C A M B R I D G E,

Printed by J. ARCHDEACON Printer to the UNIVERSITY;  
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T. CADELL, in the Strand, and B. WHITE,  
Fleetstreet, London.

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M. DCC. LXXVIII.

L

My Dear Sir,  
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the purchase of the book of the life of the late Mr. John Jay. I have the pleasure to inform you that the book is now in the hands of the printer and will be ready in a few days. I have also the pleasure to inform you that the book is now in the hands of the printer and will be ready in a few days. I have also the pleasure to inform you that the book is now in the hands of the printer and will be ready in a few days.

TO THE  
RIGHT HONOURABLE  
T H O M A S  
EARL OF CLARENDON,  
CHANCELLOR OF THE DUCHY  
AND  
COUNTY PALATINE OF LANCASTER.

MY LORD,

THE opinion which your Lordship is so indulgent as to entertain of my Discourse, affords me very particular satisfaction: and your goodness in taking the trouble to communicate that opinion by Letter, at this season of business and engagements, raises in me warm sentiments of gratitude: I should be greatly wanting in point of Duty, and should indeed lay myself under a



mortifying restraint, did I not add, that these sentiments are still more lively when I reflect on the polite attention of some of your Lordship's worthy and amiable friends, with regard to the same performance. — I certainly shall not hesitate a moment about following your Lordship's advice, if I may be permitted to have the honour of prefixing a copy of this Letter to the Discourse, in order to express on what my determination is grounded when I send it abroad into the world. Possibly were I to take such a freedom, it might be ascribed by some to vanity, rather than gratitude: the former would certainly be more apparent than the latter; but the charge of vanity, I fear, I must always be exposed to. I have not been able to conceal how very highly I think myself favoured by the acquaintance which I have been suffered to form in your Lordship's family: nor could I help boasting of it as an additional honour, were I allowed to place any work of mine under the protection of one, whose



( v )

whose public conduct has been distinguished by esteem, confidence and Rank ; at the same time that his private virtues have attracted the friendship of some of the most respectable characters in his age and country.

I am,

My LORD,

With the greatest respect,

Your Lordship's most obliged

And most obedient humble Servant,

Sidney College, Cambridge,

April 8, 1778.

J. HEY.

THE  
SACRED  
DUTY

WILL IT BE TWO BE WHAT, BUT  
ON THE OTHER SIDE, THE SACRED DUTY, REST  
AND BE STILL.

DO not remember to have heard it. I  
thinkly felted with is the proper business  
of the Ministers of the Church on days of  
National Solemnity; I mean, with regard to  
their instructions. They are sometimes told  
that they are not to intermingle with politics;  
— and yet some of the duties of the people  
are political, as well as civil, moral, religious,  
and the ministers of the Church are the only

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# S E R M O N

ON THE

## G E N E R A L F A S T.

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J E R. xlvii. 6.

O THOU SWORD OF THE LORD, HOW LONG  
WILL IT BE ERE THOU BE QUIET? PUT  
UP THYSELF INTO THY SCABBARD, REST  
AND BE STILL.

I DO not remember to have heard it distinctly settled what is the proper business of the Ministers of the Church on days of National Solemnity: I mean, with regard to their instructions. They are sometimes told that they are not to intermeddle with *politics*; — and yet some of the duties of the people are political, as well as civil, moral, religious: and the ministers of the Church are the only



authorized teachers of Duty. How is this difficulty to be settled? — perhaps in part by some such distinction as the following. The Ministers of the Church are to labour in teaching the citizens and subjects the *general principles* of every duty. Even political counsellors they may attempt to instruct so far; but they must not presume to direct how those general principles shall be applied on particular occasions.—All rules of action may perhaps usefully be considered as belonging to three departments. Those which arise immediately from considering the *grounds* of rights, natural or acquired, may be inculcated by the priest, as the authorized teacher of Duty: — those rules of action which result from the interpretation and application of Laws already established, written and unwritten, may fall within the department of the Lawyer or Judge; — and those which arise from the creating of new rights, and from determining the comparative expediency of different measures, may be dictated by the Lawgiver and Politician.

It must here be remembered that, both in the natural and moral world, classing ideas is of considerable use, though a doubt may often arise to what class some particular ideas may belong.

But whatever may be thought of this division,

sion, there is one thing which will be allowed to belong to the sacred function peculiarly. And that is, setting incidents in a religious light, and referring events, even political events, to the Divine Government and superintendence.—Yet this, it must be owned, hath not always been done wisely or discreetly. Errors have arisen from hence; the sacred order have thought that they were to search the treasures of religious knowledge in order to teach men precisely *what* they were to do: whereas Religion teaches no such thing.\* That must be determined by reason and experience; religion supposes it to be already determined; and offers its motives and incitements to help men in the practice of their Duty: and such they are as mere reason and virtue are unable to suggest.

Another thing of great consequence seems not to have been observed; namely that any event whatever may be referred or ascribed either to the *Man* who was the immediate cause of it, or to *God* its first and original cause. — A friend does me a favour; I think of him with gratitude as the cause of that favour; but is that any reason why I may not lift up my views still higher and consider God  
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\* See Dr. Balguy's Sermon on the Consecration of Bp. Shipley, p. 4. and Ephes. vi. the 9 first verses. Also Clarke's Sermons, 8vo. Vol. III. p. 338.

as the great Fountain of all goodness? as even, in some way, though I know not in what way, the cause of the benevolence of my earthly Benefactor? — this idea does not lessen my gratitude to the man who served me, nor does my gratitude to Man diminish my Piety to God; these sentiments rather heighten and refine one another.

In like manner if an enemy does me an injury, I can shew a proper degree of resentment to him, and yet humble myself in the sight of the moral governor of the world; who by his paternal corrections makes me enter into myself, reflect upon my faults, and amend my disposition and my conduct.

But let us take an instance of a good and an evil connected, in some degree, with the present solemnity.

Civil Government is a good to Mankind: and much dispute has arisen whether it is of divine or human appointment; but what dispute can be more unnecessary? Mankind have found civil government the best means of security; — God has given to mankind all those powers by which they provide for their wants. On some occasions it is more to the purpose to attend only to what man has done in the formation of civil Society; on others, more good may be had by ascribing that important institution to the all-wise Governor of the

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the world: But in conceiving it the work of God we do not depreciate the wisdom of men; we only contemplate the first cause of human wisdom; — neither in ascribing it to man, do we exclude the superintendence of God: the ideas of these different causes are wholly distinct, and consistent. — The Sun gives warmth to the earth; that warmth produces vegetation: shall we involve ourselves in dissensions, and treat each other with acrimony in discussing the question whether vegetation is owing to the warmth of the earth, or to the Rays of the Sun? There is a prayer in our Communion-Office, which, by addressing God as the cause of civil government, has occasioned some difficulty; — but, according to what has now been said, there is no more reason why an advocate for the republican form should scruple to use that prayer, than a friend to Monarchy.

St. Paul, as was natural in his circumstances, refers civil government rather to its divine than to its human origin: but does he teach us the boundaries of any duty as citizens or subjects? by no means. Or does he shew himself attached to any one form of civil government in preference to the rest? not in the least: all such matters he supposes to have been previously settled: — He wishes us to know, or rather to *feel*, that the Magistrate,  
in

in general, is “ the Minister of God : ” — either “ for good,” or “ to execute wrath : ” — But the idea is not more applicable to the despotic Government of Persia, than to the Republic of Geneva. It does not determine to whom the supreme power shall be delegated, whether to *one* or *many*; but supposing it settled what share of authority any Magistrate shall possess, it affords an admirable *incitement* to grant him that share: “ tribute to whom tribute is due, custom to whom custom ; ” &c. and to grant it with the constancy and integrity of men who really act “ for conscience sake.”

Let us now take an instance of an *evil*: *war* is confessedly a great calamity: it may be considered as an injury from *man*, or as a means of redressing injury: — but it may also justly be considered as permitted, with some good view, by the great First Cause, the Supreme God: — and yet this latter conception of it will determine nothing, either as to the lawfulness of any particular war, or of war in general; — it can only, as in all other evils, help us to *feel* as we ought to do. — Of every evil which befalls us we may ask, not only religiously but wisely, “ May not this be designed by God to do us good? to promote in us “ a right disposition ? ” — Only the great thing to be remembered in all such pious meditations is,

is, that we are *first* to determine what disposition and what conduct is right; and then refer the evil to God with a mere view of acquiring that particular disposition, and of adopting that conduct: if we do not observe this, we shall expose ourselves to all the pernicious effects of a Zeal without Knowledge.

The nature of our business at this time being now determined, let us apply ourselves to consider;

i. What particular *virtues* we ought to cultivate on this day's solemnity.

ii. In what manner we ought to ascribe the events which have befallen us, to the Deity, so as to promote in our minds, right and pious dispositions.

i. 1. The first virtue to which we should give peculiar attention on this day, is that of submission to *Authority*. It is surprising with how little diffidence we form our private opinion, and with what composure we persist in it, and defend it; as if no such thing as Authority had been ever heard of: or at least as if it had never been rightly understood.—And yet the notion is simple.—Great ends cannot be attained without the joint action of large numbers; — large numbers are never unanimous; joint action therefore cannot be had, except some judge for all. — It makes no essential



tial difference whether those who judge for the rest, be many or few. — Authority is the soul of all societies, trifling or important; and they who do not submit to it, weaken society and contribute to dissolve it as far as lies in their power. — It is not here implied that any man is to lay any restraint upon himself in forming his judgment: no; the more freely we think the better; and the more openly we speak, as to all things hitherto unsettled; but no society will ever attain its proper ends, or enjoy its natural strength, till the decrees of authority are executed unanimously. In all societies, the very nature of authority requires that what it has determined shall be done; not only by those individuals who have helped to form the determination, but by those also who in private judgment dissent from it.

Let then one man look with an indulgent eye on the defection of the Colonies; and let another call it an horrid rebellion; we cannot prevent difference of opinions: there is not an absolute necessity that either of these should be bad subjects; so long as they conspire in executing what the constitutional Authority of this Realm hath ordained; and abstain from any language which may excite in their fellow-subjects a disloyal temper and disposition.

I need not deny, (nor need I affirm) that  
there

there may be extreme cases in which even those in whom constitutional authority is lodged, may be resisted: — But I believe there never was less reason to apprehend such cases than in this country at this time. Indeed it seems as if extreme cases never ought to be insisted on in any writing or discourse. The very mention of them tends to check the growth of that public spirit which is so much wanted, and to throw difficulties in the way of those who are disposed to do their duty. We take a great deal of unnecessary thought to provide for times of necessity: — necessity will take thought for the things of itself.

But is then the Liberty of the Press, is the Liberty of Speech to be restrained? — here we must again have recourse to a distinction: and that is, between *voluntary* and *legal* restraint. Those who wish well to the public, and desire to promote their own good only through the medium of their country's welfare, will think it right to lay many restraints upon the publication of their sentiments, which it might be dangerous for the legislature to impose, by fixed, written, general Laws. — Another distinction might be useful with regard to the same difficulty; and that is, between the deliberations of a council, and the acts of a Nation. — A Kingdom \* may be divided against itself in deliberation without much harm; but  
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\* Luke xi. 17.



if it be considerably divided against itself in action, that kingdom shall be brought to desolation.

The daily publishing of the deliberations which take place in our most august national Assemblies, is a singular business; and it seems to me to be important as well as singular. It seems to demand the attention of all those who look upon themselves as commissioned to teach the people their Duty. — Hitherto it hath probably heightened our political dissensions and animosities: — some, in consequence of it, are charged with blaming what they do not disapprove: others with supporting what they cannot approve: — something seems wanting in order to prevent the appearances upon which these charges are grounded, from engendering strife.

If we discuss this matter upon principles of the strictest theory of perfect Virtue, we must say — That a Council is a set of men searching for the best means of promoting social good; each contributing that share of information which he has been able to collect in his station of life, and the most mature judgment which he has been able to form on a review of that information; each bringing some assistance to the rest, and receiving some from them: the peculiar fancies and prejudices of each, removed by the general good sense of the whole



whole body. — We must say, that the man who in any national council condemns the measure which he would support if some changes were made, not affecting the expediency of that measure, is a bad citizen and a bad counsellor: — And that he is not better, who entertains an opinion, formed upon calm reflexion, which he does not avow, lest he should give offence; I mean supposing it an opinion of a right sort, adapted to the nature of the council in which he deliberates.

Thus we might say, thus we *must* say upon principles of perfect virtue. But alas! whose are the actions to be tried by such principles?

The Mother who leaves her offspring to perish, we should at once pronounce a bad mother: — And yet, if we saw a Spartan or an Indian Parent, getting the better of her natural affection; — sacrificing her child, in spite of all her maternal tenderness, — because he was weak in bodily constitution, — lest he should be a disgrace to his country, and draw down upon it the displeasure of the gods: — we should surely regard her without any personal hatred or abhorrence. This might be expressed in general terms: — when we determine our esteem for particular persons, we must pay regard not only to what is strictly right, but to what is established by custom. — Nevertheless it is always to be understood,

that all established rules of conduct which are found inconsistent with perfect virtue, ought to be changed as soon as possible. Large bodies do not adopt rules acknowledged to be strictly right, with the same ease as private persons; some supposed obligations to act with a number, interfere with a man's following his own judgment as an individual. — What are called by writers *Reasons of State*,\* would be thought very poor reasons for a man of honour to offer in justification of his private conduct; and it is to be hoped that they will, ere long, be unanimously rejected as universally inconvenient and pernicious, even by the largest civil communities. — But as to our own national Councils, it seems evident, that the greatest simplicity which intricate business would permit, and the greatest openness which did not give premature information to an enemy, would best answer all the purposes of the true lover of his Country. — Would to Heaven they were once established by custom! — But till they are, let us love as fellow-citizens and brethren those who, in following established practices, do not wholly satisfy our private judgment. And above all, let us never act upon a presumption that men do not think as they speak: every man, in every controversy, should be treated as sincere. And why should he not? if the opinion he delivers be rea-

\* Hume's *Morals*, Sect. 4.



reasonable, it is to be adopted ; if unreasonable, to be rejected, whether he was sincere, or insincere.\* — If we may reject an opinion because we presume that those who profess it are not sincere, we have a ready evasion for every argument however forcible.

2. But let us come to the consideration of another virtue. When we inculcate submission to authority, let it not be conceived that we mean a mere indolent and passive submission. If it be once decreed by the public understanding that activity and exertion are reasonable, let every arm be prepared to strike a decisive blow. The virtue of prudence is not always meek and timid; it sometimes gives full scope to the natural vehemence of a brave and manly spirit. The second virtue then which this solemnity ought to be the means of promoting, is an *active fortitude*.

The riches of this country are, at this time, matter of astonishment to the whole world: whatever enjoyments we derive from them, were they to make us cowardly and effeminate, they would do us infinite harm upon the whole: but were our activity, of body and mind, to continue unhurt by them, and were  
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\* If we are to act upon the judgment of another, it will be a matter of consequence whether he speaks sincerely; but in a Council, each man is supposed to form his *own* judgment.



our wealth only to be considered as a fund which was to furnish weapons for that activity, as any emergency should require; — this Nation might strike a blow which should stun the most restless, and alarm the most insidious: it should not be the stroke of passion, but of rational spirit; — the strokes of the savage are fierce, but those of the temperate and skilful warrior are effectual. It is only doing justice to say that several men of the first rank and property in this country are brave and active; and though they have been brought up with a moral certainty of having the power to be luxurious, it should seem as if, on any great occasion, they could soon reconcile themselves to a lower simplicity of Life than it is to be hoped Providence will ever call them to. — We have heard also, — it is recorded in the annals of History, — that the softer sex have been known to bring their precious ornaments, and lay them at the feet of the rulers of their country. — A small degree of the same patriotism would, amongst us, make no trifling addition to our national force. May Heaven make it long ere we need have recourse to such expedients! But the spirit to adopt them when they are really wanted, should be always ready; and such solemnities as the present should be the means of exciting it. But the spirit is already excited! the holy patriotic flame

flame is already kindled! it glows in many a breast! its effects have already appeared in some, who are now labouring to increase the strength of this Kingdom. Blessed be the undertakings of all who truly love their Country! I fear not, when I say this, the reprehension of those who, in giving their advice, have endeavoured to damp the flame: We know them too well: — We have seen some of the most eminent of them heretofore, when ~~they~~ they thought the occasion required it, manifest the same patriotic Zeal to encrease with expedition the numbers of those who should defend their country by Arms. It is beyond a doubt that they will honour the principle, even though they should think themselves obliged to oppose the measure.\*

### 3. But

\* This remark and some few others have been confirmed, between the time of delivering and publishing this discourse, by the spirit which has shewn itself in the forming of the national Militia. Some candid readers may nevertheless think several remarks in the discourse too particular, if not favouring one party in preference to another, contrary to the notion given of the teacher's Province, page 8. — The Author wishes to give his idea of this matter. It seems to him that after a measure is settled and countenanced by authority, all idea of party with respect to that measure should cease; it should be executed unanimously: and therefore that recommending any past measure which has been so settled, is only exhorting men to be good subjects; it cannot be deemed entering into party disputes; it does not even imply what opinion the recommender would have given in any deliberation.

Again: General reasoning is found to be both uninteresting and unintelligible to a popular audience; some incidents are therefore necessary by way of illustration, and recent ones are more useful than others. The teacher of duty then cannot be



3. But thirdly: It would ill become the Ministers of the Gospel, to encourage any exertion of force, except with a view to hasten the return of peace and good order. The third virtue which we should cultivate on this day, is the virtue of *humanity*. This should prompt us, in all our contentions, first to settle our claims with candour and circumspection; next to prosecute them with the least evil possible; (constantly making good to be our ultimate end, however we may be obliged to attain that good by immediate evil;) and and lastly, to regard with concern and respect, those who differ from us in opinion; — whether they be members of our own civil community, or of any other: whether we are to call them friends, or enemies: — constantly being desirous of conferring the blessings of Peace, upon all who will remove the sad necessity of war.

More Virtues I will not suggest, lest I should leave no time for the business of *Religion*: but I wish to observe, that were our national spirit that very compound of Fortitude and Humanity which has been now recommended; and were

condemned as too particular, so long as he introduces no incidents or characters which are not wanted to illustrate his general remarks: and so long as he offers no representation which has a tendency to promote dissension.

Some also, I doubt not, will have the candour to allow a greater liberty, of the kind here meant, in speaking, than in reading a written composition.



were there any way of infusing this spirit into the bosoms of our commanders; they could not be better fitted for their duty than they now are. Might I speak of the noble Personage who commands in the Naval department without my accidental ignorance being misconstrued to the prejudice of his gallant Brother, I should not hesitate to say; — there is not, in the human breast, a more elevated and determined bravery; there is not a more mild and generous humanity, than in the breast of him who is now, first in rank, supporting your authority with the revolted Colonies.

ii. But whatever reason we may have to confide in human means, our present business is to consider how we may ascribe the events which have befallen us, to the *Supreme Being*; to Him on whom the success of all human means depends; — so as to excite in our own minds, right and pious dispositions.

In the text, *War* is expressed by the name of the principal instrument of it formerly in use, the *Sword*: and it is called “the sword of the Lord.” The wish of Humanity is not better expressed in the words of the text, than are the solemn sentiments of Religion in the reply which immediately follows it. “O thou sword of the Lord, how long will it be ere thou be quiet? — put up thyself into thy scabbard, B 4 “rest,

“ rest, and be still.” — The answer is, “ How  
 “ can it be quiet, seeing the Lord hath given  
 “ it a *charge* against Ashkelon, and against the  
 “ sea-shore? — there hath he *appointed* it.”

The sword might, in the case here referred to, be eminently stiled, the “ sword of the  
 “ Lord;” — it was the sword of Israel. And it  
 had a charge against the Capital and the Ma-  
 ritime Provinces of the Philistines: — there  
 the Lord had appointed it in a particular  
 manner. But all war may be considered in  
 the same Light; the sword may, on all occa-  
 sions,\* be conceived as the sword of the Lord:  
 and against whatever Capital, against what-  
 ever Provinces, the rights of men make it ne-  
 cessary to contend with warlike force, against  
 them may God be rightly imagined to have  
 given it a *charge*; — there may He, without  
 error, be said to have *appointed* it. — This may  
 be mysterious, but it is awful. — The clear  
 comprehension of it, as “ we know but in  
 “ part;”† as “ we now see through a glass  
 “ darkly,” must be too much for our *under-  
 standings*; but if we are previously well in-  
 formed as to our Duty, it may most usefully  
 affect our *Hearts*; — it may give us strength  
 to act as we ought, in spite of all dangers and  
 temptations. — He who says that he sees  
 clearly in what *manner* God makes the calami-  
 ties

\* See page 12.

† 1 Cor. xiii.



ties of war a punishment for the sins of men, may be presumptuous; but he who despises the notion, and affects to exclude the Deity from the management of events, from making the sword one of the instruments by which he accomplishes the designs of his Providence, adds to presumption, folly and impiety. — When God's judgments are in all the earth,\* the inhabitants of the world cannot do better than set themselves to learn righteousness: — they will learn it to great advantage. If they contemplate the more important evils of Life as punishments for the sins of men; when any one of them is presented to their view, they will be made to reflect and consider: — the fumes of pleasure will be dissipated, the glare of ambition will no longer mislead; the glitter of wealth will no longer captivate: — A sober mind, moderate affections, calm desires, will naturally result from such a contemplation: — especially when serious reflexions on human *miseries*, are made with that clearness of understanding, that mildness of disposition, which is the never-failing produce of religious *abstinence*.

Nothing can make men judge of their duty more sedately, nothing can make them practise it more steadily, than such a set of notions and feelings: — and that, whether we  
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consider them as members of a civil community, or as Disciples of Jesus Christ.

Do you then wish to see, in one view, with what sentiments we should retire from our present solemn act of National Devotion? The answer must be; — with the most firm and zealous *allegiance* to the Sovereign ruler of this State, and the most respectful regard for all kinds and degrees of constitutional authority. — With a truly patriotic concern for the public welfare: — with a fixed resolution, to do our duty quietly, as good citizens and subjects, in that rank and station wherein it hath pleased the Providence of God to place us; — to speak with freedom whatever judgment we have calmly formed, whenever we are constitutionally called upon to speak it; — to say every thing which may improve and enlighten men's understandings, but nothing which can diminish their reverence for that authority which they ought to obey: — with a firm purpose to maintain the civil rights of which we now find ourselves possessed; but abhorring the thought, whilst we enjoy legal protection, of lifting our arm against the power which protects us; or of only being unmindful of the benefits which we daily receive from our present security; a security which nothing but civil government well administered could

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confer: — with an intrepid determination to brave all kinds of danger and inconvenience in support of our country's cause; — and with an unfeigned benevolence towards all who act upon principles different from our own. — Lastly, with a perfect submission to the dispensations of an all-wise Providence; and a sincere humility and contrition for the part which we may suppose ourselves to have had in bringing on national corrections from the Almighty Arm.

These are the sentiments which will glow in our breasts if our Devotions have had their due effect. — But some, I fear, entertain different notions of our solemnity. They cannot join in it, because they cannot pray to God to confound the attempts of those who are struggling for Liberty, or to prosper our arms against those whom they deem to have been already oppressed. — Alas! these are not the essential parts of a national fast. — We do not meet to denounce curses on our American brethren, though we sincerely pray that they may return to their Allegiance: — what we chiefly pray for, is in behalf of *ourselves*; for a good heart, a right disposition, a sound understanding. — What party is it which stands in no need of these? — Suppose you and I differ in opinion; suppose you are right, and



- I am wrong; you surely cannot object to a religious solemnity, if that will be the best means of sobering my judgment, and humanizing my temper.

I beg leave to conclude this discourse with an observation, naturally arising from the subject of it.

All contention by force implies a want of wisdom or goodness somewhere; (which is probably the reason why a religious sect have held it wholly unlawful, even in each contending party taken separately.) — It is generally owing either to ignorance of Duty in new and doubtful points, and to questions thence arising which no man has authority to determine; or to an impatience of order and rule; or to an ambitious restlessness; or to a defective benevolence. But surely, in some future age, when men shall no longer want war to make them active and sober-minded, some tribunal will be constituted where even national quarrels, nay, where points of honour will be settled without bloodshed. What I now wish principally to observe is, that some marks of an advancement towards such perfection are already to be discerned. — We do not now butcher one another like tribes of savages:  
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the poisoned weapon, the unavailing massacre of the harmless and the helpless, are held in abhorrence and detestation.—Captives are not made slaves, nor dragged in ignominious procession, at the triumphal chariot; they are treated with humanity. — Armies contend from principles of Duty, without private hatred or rancour; and when contention ceases, the enemy softens at once into the convivial companion. — Every coalition, of individuals into families, of families into small states, of smaller states into larger, of Kingdoms into Empires; — every such coalition \* diminishes contention by force. It is not, surely, when we think of these things, it cannot be romantic to hope, that would men study their duty carefully and impartially, would they profess Christianity in purity and simplicity of heart; war might, in time, be intirely disused. — But alas! we must not forget our present state: — we are yet far removed from such perfection; — as yet we do wage war, however moderated; — as yet we must not expect perpetual peace. — Nevertheless let the humane persevere in their peaceful policy: when they can do no more, let them dwell on distant prospects, on pleasing, though visionary hopes: not

\* See A new Estimate of Manners and Principles, Part 3. Chap. 5. page 86, 87.

not merely for the sake of present pleasure, however pure and noble; but with some view of diffusing wide the spirit of concord: of influencing as many as possible to join in crying out, with an holy and benevolent impatience, “ O thou Sword of the Lord, how long will “ it be ere thou be quiet? put up thyself into “ thy scabbard, rest, and be still.”







